



Institutional Management of Islamic Education in the Governance of Madrasah Diniyah Takmiliyah Awaliyah Al-Ikhlash Damsari

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Abstract :

The institutional management of Islamic education, especially Madrasah Diniyah Takmiliyah Awaliyah (MDTA), is a management process that involves planning, organizing, implementing, and supervising human resources and non-human resources in order to achieve Islamic education goals effectively and efficiently. One of them is Madrasah Diniyah Takmiliyah Awaliyah Al-Ikhlash, a non-formal institution that has its own foundation in Damsari Village, Paguyangan District, Brebes Regency. This study aims to describe the institutional management of Islamic education in the governance of Madrasah Diniyah Takmiliyah Awaliyah Al-Ikhlash Damsari. This article uses qualitative research with data collection techniques in the form of documentation, interviews, and observations. The results of the study show that institutional management in Madrasah Al-Ikhlash is fully held by the head of the Madrasah because the head of the Madrasah is required to have various abilities, both in the fields of management and leadership style. In addition, the governance of the Al-Ikhlash Madrasah itself is adjusted to follow government regulations regarding management in madrasah management, the madrasah curriculum system, management of teacher strategies in teaching, and management of madrasah facilities and infrastructure.

Keywords : *management, Islamic educational institutions, governance of al-ikhlas madrasah*

Introduction

It must be acknowledged that Islamic educational institutions, whether Islamic boarding schools (pesantren), madrasahs (Islamic schools), schools, or universities, individually or collectively within a single area, still fall short of societal expectations. Therefore, proper and high-quality management is necessary for the sustainability of these educational institutions so that they can operate in accordance with their established vision and mission (Na'im, 2021). In modern times, many people doubt the existence of Islamic madrasahs (madrasah diniyah) in the context of Islamic education, due to the low quality of education they offer. There are numerous challenges in efforts to improve the standards of Islamic education in Islamic madrasahs. Therefore, to produce quality individuals, educational institutions must remain in line with current developments and societal demands, and effective management is required to ensure outcomes meet societal expectations. Improving teacher knowledge through management in Islamic madrasahs is crucial, as the public currently perceives that Islamic madrasahs have no value in educating their children, given the existence of formal institutions like schools. This view has left Islamic madrasahs lagging far behind in their desired development. However, the existence of Islamic madrasahs (madrasah diniyah) in Islamic education can be a relevant solution to address current moral issues. This is because madrasah diniyah functions as an institution that provides religious instruction for its students, thus

complementing or supplementing the learning provided in schools (Suhardi, 2022).

The Awaliyah Islamic Boarding School (Madrasah Diniyah Awaliyah) is a form of community-based education, with the aim of providing basic skills to early childhood so that they can grow as Muslim individuals who are faithful, obedient, and do good, as well as have good morals and become citizens of character, and are healthy both physically and mentally in planning for their future lives. The curriculum taught includes: Fiqh, Tawhid, Hadith, History, Nahwu, Sharaf, Arabic, Al-Quran, Tajweed, and Morals. With this material, it is hoped that students can improve their understanding of religious sciences (Jeniati, Sutarto, & Noviyenty, 2023). There are a number of challenges that continue to hinder the development of Islamic education amidst the current rapid industrial modernization, including: the separation between general and religious sciences, the lack of a research culture in Islamic educational institutions, issues related to curriculum changes, limited human resources, poorly organized Islamic education management, and an educational evaluation system that is still ineffective (Firdaus et al., 2023). Improving the governance of Islamic educational institutions is a mandatory step for leaders of Islamic educational institutions to face increasingly complex challenges in the future. Improving the governance of Islamic educational institutions is a mandatory step for leaders of Islamic educational institutions to face increasingly complex challenges in the future (Hidayah, 2021). PMA Number 13 of 2014 also stipulates that Madrasah Diniyah Takmiliah alumni can be valued equivalent to formal education after completing an exam held by an accredited educational institution appointed by the Director General. MDTA graduates who obtain a diploma equivalent to formal education can continue to the next level in other types of education (PMK No. 13, 2014) (Anwar, Lubis, & Siahaan, n.d.).

In today's disruptive era, education appears to be losing its religious element, leading many parents to hope their children will excel not only in general education but also in religious education. One way to do this is by enrolling their children in madrasas. In principle, a school or madrasah, as a place of education, does not automatically become high-quality or superior; rather, it must be achieved through various efforts to improve the quality of education. Here, the role of the principal or madrasah head, along with other stakeholders, is to strive for change, altering the "status quo" so that the school or madrasah can improve (Supriani, 2022). It appears that the Muslim community's interest in Islamic educational institutions has recently shifted from an ideological focus to a more logical approach. This means they no longer enroll their children solely based on shared Islamic identity, but rather through various selection processes. This is because the current demand from the Muslim community is for guaranteed academic quality coupled with personality development, especially in facing the challenges of the globalization era (Fathurrochman, Sholeha, Dhanial, & Yanti, 2022). Some reasons why madrasas are considered low-quality include inadequate human resources, less varied or uncreative learning methods, limited or even non-existent facilities, and low awareness among parents or guardians about enrolling their children in madrasas. Furthermore, there are differences in treatment and support provided by the government between madrasas and schools, as well as poorly directed development patterns, among other factors (Widodo & Pangarsa, 2016).

Ironically, madrasas are often perceived as being of lower quality than other Islamic educational institutions (particularly public schools), although some Islamic boarding schools (pesantren) are more developed than public schools. However, these limited achievements have not been able to erase the negative image that has been created (Nawaw, 2022). An educational paradigm that provides significant flexibility for madrasas to maximize their potential requires leaders to improve their managerial skills in various aspects to achieve goals aligned with the school's vision and mission (Kaharudin & Hannah, 2021). Management is often viewed as a field, strategy, and work carried out as a whole to achieve goals, including how to collaborate with others, how to carry out work in a planned manner to achieve targets, and how to carry

out work with full professionalism (Santi, Pratama, & Amrillah, 2024). Furthermore, an emerging issue in the management of educational funding is how an institution plans, organizes, implements, and monitors educational funding so that schools or madrasahs can operate according to the expected system and produce graduates who are competitive and capable. This inefficiency often leads to losses. From an economic perspective, no educational activity is without costs, especially when linked to the quality of educational processes and outcomes (Mesiono, Siregar, & Saputra, 2021).

This article aims to examine in-depth how Islamic educational institutions are managed within the governance of the Madrasah diniyah takmiliah awaliyah al-ikhlas Damsari through qualitative research. The primary focus of this research is to analyze the role of the madrasah principal in managing or directing a madrasah institution.

This study hypothesizes that leadership in a madrasah rests entirely with the madrasah principal. In addition to acting as a leader, the madrasah principal also has the responsibility to manage the madrasah institution, such as developing a curriculum system that aligns with changing government policies, managing the madrasah's facilities, and managing teachers to support student learning. The existence of Islamic educational institutions, especially madrasahs, is very beneficial for parents who do not have a religious educational background, so many people believe that madrasahs have an important role in shaping students' morals while they are at home.

Literature Review

Educational management is an element of school management, encompassing the organization of human resources, curriculum, facilities, learning materials, and funding, as well as efforts to flexibly achieve the goals of educational institutions. Educational management is a system focused on the management and organization of educational resources, such as teaching staff, students, the community, curriculum, funding, facilities, infrastructure, implementation, and the educational environment. Furthermore, its primary goal is to create an active, creative, and efficient learning atmosphere and process, resulting in a pleasant and meaningful learning experience for both students and educators. This goal also includes identifying weaknesses, strengths, opportunities, and threats in planning. Therefore, all related aspects are identified through educational management activities (Hermawansyah, 2021). Educational management is an element of the school management process, as it relates to the management of human resources, curriculum, infrastructure, learning materials, and funding, and efforts to proactively achieve the goals of educational institutions. Educational management is a system that organizes and structures educational resources, including teaching staff, students, the community, curriculum, budget, facilities, and the educational environment. Furthermore, the primary objective is to create an interactive, innovative, and efficient learning environment and process, resulting in a pleasant and meaningful learning experience for both students and teachers. This objective also includes mapping weaknesses, strengths, opportunities, and threats in planning. Thus, all matters related to these aspects will be identified through educational management (Muhammad Mushfi El Iq Bali & Umam, 2023).

Management and leadership are crucial for an educational institution, serving as a benchmark for assessing the quality and standards of the institution. As a new paradigm, school-based management/madrasah is an innovative concept that is not merely a discourse in educational management but is also considered an innovative and strategic step towards improving educational quality and management. Madrasah comes from the Arabic word "madrasah," meaning "place of learning." As a place of learning, madrasah is comparable to the word "school." Within the national education system classification, the two are distinct. Schools are better known as educational institutions that emphasize general subjects and are managed by the Ministry of National Education. Meanwhile, madrasahs are known as

educational institutions that emphasize religious subjects and are managed by the Ministry of Religious Affairs (Langeningtias, Musyaffa' Putra, & Nurwachidah, 2021). The management of Islamic educational institutions involves managing human resources (HR) and the educational process, taking into account Islamic values and principles. This includes developing leadership skills for leaders and administrators of Islamic educational institutions. Encouraging leadership based on Islamic values. The management of Islamic educational institutions must reflect the harmony between governance and Islamic principles, prioritizing character development, spirituality, and academic intelligence (Firdaus et al., 2023).

An Islamic educational institution, meanwhile, is defined as a forum or place where the Islamic education process takes place, along with the process of cultural development. This process begins in the family environment, as this is where students receive their education. To achieve educational goals, educational responsibility is not solely the responsibility of formal educational institutions or schools, but rather an integration of all three institutions. Educational institutions are subsystems of existing systems within society. Their operations always refer to the developmental needs of society. Without such a stance, educational institutions can create social and cultural disparities. Therefore, education must be implemented in accordance with the demands and aspirations of society (Aslahudin, Mansurulloh, Paramansyah, & Zamakhasari, 2021). Islamic education can essentially be understood in three aspects. First, Islamic education as a source of values means that Islamic education is a type of education whose establishment and implementation are driven by the desire and enthusiasm of ideals to embody Islamic values, both reflected in the name of the institution and in the activities carried out. Second, Islamic education as a field of study and as a science, and treated as another science, means that Islamic education pays attention to and makes Islamic teachings the knowledge for the study program being implemented. Third, Islamic education as a type of education that encompasses both of the above definitions. This means that the word Islam is placed as a source of values and as a field of study offered through the study programs organized (Adelia Putri, Putri Wulandari Nasution, Syarah Syarif, & Gusmaneli Gusmaneli, 2024). The existence of these educational institutions, as a treasure of education and is expected to build and empower Muslims in Indonesia optimally, but in reality, in the world of Islamic education in Indonesia does not have a broad opportunity to compete with other Islamic educational institutions in order to build a large Muslim community in Indonesia.

Madrasah Diniyah Takmiliyah Awaliyah (MDTA) is an Islamic religious educational institution that provides education and teaching knowledge about Islam. This Islamic education and teaching aims to provide knowledge and deepening of Islam to students studying in general education. Madrasah diniyah focuses more on Islamic religious education, learning the Qur'an, interpretation, hadith, akidah (belief), and fiqh (Islamic law). Madrasah diniyah takmiliyah aims to provide students with a more in-depth Islamic religious education. They want to ensure that students have a strong understanding of Islamic teachings, moral values, and religious practices. This is essential for developing character and behavior in accordance with Islamic principles (Ardat, Haidir, & YM, 2022). Through a non-formal school program with Madrasah Diniyyah Takmiliyah Awaliyah activities. The Ministry of Religious Affairs provides the curriculum, learning guidelines, and funding for MDTA activities. The MDTA educational process uses a curriculum established by the Ministry of Religious Affairs (Rini Syevyilni Wisda, 2023). Numerous issues and challenges exist in the world of education, including madrasas. These challenges and issues require serious solutions to produce high-quality human resources, both in terms of knowledge and technology, and with noble character. To meet these demands, madrasas, as Islamic educational institutions, strive to continuously change and develop to produce quality graduates. Madrasas emerged as another form of general education, positioning themselves as Islamic institutions. This position arose from public dissatisfaction with the Islamic boarding school (pesantren) education system, which was limited to the

teaching of religious sciences. Madrasas, as general educational institutions with religious characteristics, are required to improve the quality of human resources, both in terms of faith and piety (IMTAQ) and science and technology (Chairiyah, 2021).

Naturally, as implementers of educational programs, these educational institutions play a key role in implementing these programs. The implementation of programs and objectives agreed upon by educational institutions is inevitably fraught with various problems and other issues that must be addressed by educational institutions, including Islamic educational institutions (Adelia & Mitra, 2021). One of the problems frequently raised by educational observers in Islamic educational institutions relates to the management of Islamic educational institutions. Many assume that the implementation of management in Islamic educational institutions is still irregular or has not been fully implemented, whether in terms of leadership, human resources, or administration. The impact of this poor management will significantly impact the output produced by educational institutions. Although not all Islamic educational institutions experience such problems, management problems in Islamic educational institutions must be fully understood and addressed by Islamic educational institution managers so that they can be evaluated and resolved immediately with strategic steps (Fathih & Muhlis, 2023).

Research Methods

This study employed a qualitative method for several reasons, namely: the researcher's perspective on the phenomenon, the type of research question, and practical reasons related to the nature of qualitative methods. Since this study examines Islamic institutional management (the governance of madrasas, Islamic boarding schools, Islamic schools, or Islamic educational foundations), the researcher explored data through qualitative research. Qualitative research aims to understand phenomena experienced by research subjects, such as behavior, perceptions, motivations, actions, and so on, holistically and through descriptive language, within a specific, natural context and utilizing various methods (Hafsiah Yakin, 2023). The approach used in this study was a field study, a qualitative method. The research location was Madrasah Diniyah Awaliyah Takmiliah Al-Ikhlas Damsari, located on Jl. Raya Damsaei, Pagojengan, Paguyangan-Brebes, Central Java. Researchers sought primary data in the form of informant statements regarding Islamic institutional management (madrasah governance, Islamic boarding school-based schools, Islamic schools, or Islamic educational foundations). In this way, researchers explored the following data: first, the importance of how the curriculum management system in these madrasahs aligns with student needs and current developments. Second, how Islamic management principles are applied in current Islamic institutions. This included the manifestation of the madrasah principal's knowledge and understanding of madrasah institutional management. Therefore, the data collected in this study consisted of two types: a) primary data (data obtained from direct fieldwork, including interviews and field notes in the form of observations and documentation from the madrasah principal and one of the madrasah assistants). b) secondary data (supporting data to complement the primary data. In this case, researchers obtained secondary data through archival records and physical equipment relevant to the research focus).

Instruments are not always required in all research. However, one thing must be understood: instruments are the lifeblood of any research. This is in accordance with Arikunto's opinion, which states that "Research instruments are the most important and strategic in their position in all research activities. Research instruments depend on the type of data required and are appropriate to the research problem. The existence of research instruments is a very integral part and is included in the components of research methodology because research instruments are tools used to collect, examine, and investigate a problem being studied. In this case, it can be concluded that instruments are only tools that will be used by researchers to collect accurate

data. Research instruments can also be interpreted as tools for collecting, processing, analyzing, and presenting data systematically and objectively with the aim of solving a problem or testing a hypothesis. Therefore, all tools that can support a study can be called research instruments or data collection instruments. To obtain the right instrument, researchers must compile the instrument properly. Researchers must follow the steps in compiling a research instrument. There are six steps to compiling a research instrument, namely: 1) Identifying the variables being studied. 2) Breaking down the variables into dimensions. 3) Finding indicators for each dimension. 4) Describing the instrument grid. 5) Formulating questions or statements for the instrument. 6) Instructions for filling out the instrument (Asiva Noor Rachmayani, 2015)

Results And Discussion

One of the crucial supports for organizational sustainability is the structure of people or individuals to carry out tasks within an organization. Therefore, the organizational management structure must be outlined in a structure that illustrates the roles and positions within the management or organization. This organizational structure should be structured based on organizational criteria and aligned with the organization's business processes. Within an organization, the structure is reflected through the arrangement of positions within jobs so that organizational goals can be achieved in accordance with the tasks and functions of those jobs through a mechanism for dividing tasks and work or based on job descriptions further regulated within the organization (Romzi, Ansori, Noviyanti, & Salas, 2024).

In the non-formal Islamic education system, there is something called Madrasah Diniyah Takmiliyah Awaliyah (MDTA) which is a form of non-formal Islamic education that provides Islamic religious education as a complement for Elementary School (SD) students, which provides basic Islamic religious education with a four-year study period, and a minimum of 18 hours of study per week. With regard to modernization, Madrasah Diniyah Takmiliyah Awaliyah (MDTA) is an Islamic religious education institution that provides education and teaching knowledge about Islam. Through a non-formal school program with Madrasah Diniyyah Takmiliyah Awaliyah activities. Madrasah al-ikhlas is a private religious institution that has a total of 183 students and 10 asatid-asatidzah with a vision of realizing intelligent and morally noble Muslims, while the mission of Madrasah al-ikhlas is to prepare a generation of Muslims who are Qur'anic, physically and spiritually healthy, firm in faith and have noble morals. Students as one of the important elements in education and are the main target in improving the quality of education which will later contribute to efforts to improve the quality of human resources and increase the social status of the nation's society, therefore students need to be managed, organized, arranged, developed and empowered so that they can become quality educational products, both when the students are still in the school/madrasah environment and after being in the community environment. The management system at Madrasah Al-Ikhlas is tailored to the institution's needs. For new students at the four-year Awaliyah level, the curriculum for grades 1 and 2 requires BTQ (Read and Write the Quran) and the writing itself is still in Latin, namely Indonesian. Meanwhile, for grades 3 and 4, students are required to read the Hijaiyah alphabet. The target for students in grades 2 and 3 is to select the Qiro'ati for those who haven't yet read the Quran. Meanwhile, for grades 3 and 4, they must have mastered the Hijaiyah alphabet so that these students can read the Quran according to the Tajweed and Makhrijul letters.

In this method, teachers are required to perform the shahadah (recitation) or continue learning and teaching using the Qiro'ati method, as this method is intended to make learning more effective and efficient. The Qiro'ati Method was chosen as the method used in learning to read the Qur'an because this method is more practical and easy to understand, and the students will not feel burdened because the material is delivered in stages and with easy and simple words. For the reading contribution itself, because the program from the institution is 4

years, students are required to complete the Qur'an binnadzor even if only once a year. Regarding the curriculum itself, grades 1 and 2 still use BTQ (Read and Write the Qur'an), while for grades 3 and 4 they already use basic books although they have not used yellow books such as the book *alala*, *hidayatussibyan*, *mabadi fiqh*, *akhlaqulil banin*. Grades 3 and 4 use governance like Islamic boarding schools so that the students do not only write but rather hold books, sorogan books like those in Islamic boarding schools. Salaf books are one of the means of previous scholars to pass on knowledge to the next generation, as well as a form of their ongoing charity. Apart from that, the Salaf books are also the result of the scholars' *ijtihad* regarding sharia laws regarding problems that occur in society, where these books consist of many chapters that explain in detail the laws contained in the Al-Quran and Al-Hadith which are still general in nature so as not to cause misunderstandings.

Education through the Madrasah Diniyah Takmiliah Awaliyah curriculum plays a crucial role in shaping students' character, as it is specifically designed to integrate religious, moral, and ethical aspects into daily learning. The curriculum must encompass the desired objectives, strategies, and approaches to implementing the learning process, subjects, teaching materials and their sources, media, facilities and infrastructure, and evaluation. Furthermore, other elements that must be included in the curriculum are teaching staff and management. When there are policy changes to the above elements, there will also be changes in the curriculum concept. Regarding the relationship between students and teachers to ensure a more effective learning experience, the institution itself continues to adhere to government regulations, namely regarding teacher appointments number 14 of 2004 concerning teacher standardization. Teaching staff or education personnel are human resources within educational institutions. Because Madrasah Al-Ikhlâs is an institution under the rule of law in Indonesia, it adheres to the law, even though its learning system is specifically religious. The institution adheres to the principles of the 1945 Constitution. In accordance with teacher recruitment standards, which refer to government regulations, the institution recruits prospective educators from Madrasah Al-Ikhlâs through an application process, which includes job openings, followed by interviews, specifically focusing on religious studies and preferably graduates of Islamic boarding schools. Finding professional and qualified employees is not easy. It is mandatory for organizations and institutions to conduct screening for new members or employees.

Educational infrastructure and facilities are crucial to the success of educational programs, and buildings and infrastructure are one example. Given the absolute necessity of facilities and infrastructure in the educational process, their study remains a topic of current and interesting discussion. As for the facilities and infrastructure at the Al-Ikhlâs Madrasah, they also want to follow the existing regulations, so for non-formal religious school institutions that are exemplary, such as this Madrasah in one sub-district because in the learning process using LCD projectors so that the students will not feel bored and tired of receiving learning that only focuses on BTQ (Reading and Writing the Qur'an), then writing, reading books, but are more introduced to the current digital system, so that it can combine classical and modern so that the learning system will be more effective in teaching and learning activities.

Not only that, Madrasah Al-Ikhlâs has the potential of academic resources of its students, namely where the role of the principal as a leader there is also required to follow the breakthroughs in developing this madrasa, including one of them is by participating in competitions held at the sub-district and district levels and can even be included in provincial level events. For this reason, schools must be able to design a school vision for the best interests of the future of students. Improving the quality of service means forming quality graduates who have academic reliability, competitiveness and character of students. The way the principal of this madrasah in motivating his students is by selecting his students every year in the month of Shawwal-Dzulhijjah by using special training such as on the 1st of Muharram always showing

the creativity of students both from the skills of reading the book, khotmil Qur'an with beautiful tones, then such preparation, from the madrasah will be included in the competition by training the asatid-asatidzah. What is clear is that this madrasa still has the first principle in terms of actions, which can be more effective than just words.

Among the various school management activities, one is vital in realizing the school's vision and mission. This activity is decision-making by the leadership. The principal plays a crucial role in fulfilling his or her role as a leader in the madrasah. The madrasah principal is the educational leader at the educational unit level who is responsible for the progress and decline of the madrasah he or she leads and possesses a strong leadership foundation. Therefore, the madrasah principal is required to possess various abilities, both in management and leadership style. In an educational institution, the madrasah principal plays a crucial role in mobilizing and directing the achievement of goals. The madrasah principal also indirectly expressed the same thing, such as, "As a leader, every time I issue a policy, I will certainly conduct a trial or even an experiment first. Therefore, when the policy is implemented, three problems will inevitably arise: one, the policy, two problems that will arise or problems arising from the policy, and the third is the solution to those problems. Therefore, every time I issue a policy to this institution, it is certainly to motivate the madrasah and the asatid-asatidzah to be united and already know exactly what they must do so that there is no need for strict orders from me." Madrasah principals are responsible for implementing appropriate educational management strategies to address these issues, such as resource shortages, lack of ongoing training, and the need for a holistic approach to teacher development.

It is also known that the process of developing a madrasah is not easy for the leadership, of course, this can be done by implementing the principles of Islamic management in Madrasah Al-Ikhlâs. One of the principles used in managing Islamic education at Madrasah Al-Ikhlâs, the first is the obligation to have noble morals. Therefore, one of the madrasah's motivations in carrying out one of its visions and missions: to prepare a generation of Muslim men and women who are brave and have noble morals, then prioritize good morals for students, teachers, and others. This implementation can be done by establishing habits. Habitualization, which has been initiated by the government in the current era, has been implemented since 2001 when this madrasah was first established. One of the evidences of the habituation that has been carried out until now is when these students enter the class or pass by the asatid-asatidzah, they will shake hands as a sign of ta'dzim or respect for their teacher, in addition to the rules regarding the prohibition of eating and drinking while standing, there are also greetings using Arabic when the students have mastered it, while for those who have not mastered it, they can use Indonesian or krama alus or krama inggil so that manners and etiquette can be maintained between students and their teachers. This habituation is carried out every day during the habituation of teaching and learning activities in the classroom as usual.

Discussion

Madrasah Diniyah Takmiliyah Awaliyah (MDTA) is an Islamic religious educational institution that provides education and teaching knowledge about Islam. Madrasah diniyah focuses more on Islamic religious education, learning the Quran, tafsir (interpretation of the Hadith), hadith (Islamic doctrine), akidah (belief), and fiqh (Islamic law). Madrasah diniyah takmiliyah aims to provide students with a more in-depth Islamic religious education. They aim to ensure that students have a strong understanding of Islamic teachings, moral values, and religious practices. This is essential for developing character and behavior in accordance with Islamic principles. The management of Islamic educational institutions, which are numerous and diverse, requires specific strategies to achieve productivity and quality output. Various concepts and ideas related to management strategies are essential to prevent Islamic educational institutions from being perceived as second-rate institutions that fail to meet the

community's trust and need for quality education.

In fact, according to (Azizah and Apdillah), within an educational institution, the madrasah principal plays a crucial role in mobilizing and directing it towards achieving its goals. This is a challenging task, as the principal must accommodate the varying behaviors of his or her subordinates. Management and leadership are crucial for an educational institution, serving as benchmarks for assessing its quality and standards. As a new paradigm, school-based management is an innovative concept that is not merely a topic of discussion in educational management but is also considered an innovative and strategic step toward improving educational quality and management.

Recent research shows that madrasah governance, starting with the organizational structure of the MDTA, involves the principal, teachers, administrative staff, and administrators of foundations or supporting institutions. MDTA administrators must possess pedagogical, personal, social, and professional competencies to effectively carry out their educational functions. Regular learning evaluation and performance management are essential components of MDTA governance to ensure the quality of religious education provided meets national standards and community needs. MDTA governance is formally regulated through implementation guidelines issued by the Ministry of Religious Affairs, which serve as a reference for management, from operational permits and organizational structures to requirements for management personnel and infrastructure. Evaluation of MDTA implementation is essential for developing the management and administration of this institution.

Conclusion

The Al-Ikhlâs Damsari Islamic Boarding School (Madrasah Diniyah Takmiliah Awaliyah Al-Ikhlâs) is a private, non-formal institution that promotes Islamic learning through a semi-Islamic boarding school system. Its vision is to create a generation of intelligent and well-mannered Muslims. Its mission is to prepare a generation of Muslims who are Qur'anic, physically and mentally healthy, steadfast in their faith, and exemplary in their morals. In line with its vision and mission, the school has implemented these principles since its inception. For example, it instills in students the values of manners and politeness towards their elders, such as smiling and greeting. This practice has made the school a model for the Paguyangan sub-district.

While the management system in the field of madrasa curriculum, uniquely can be differentiated by class level such as class 1 and class 2, madrasah al-ikhlas requires BTQ (Read and Write the Qur'an) and the writing of the meaning of the book is still using Latin, namely Indonesian. In contrast to classes 3 and 4, these have mastered the hijaiyah letters so that the students can read the Qur'an according to the law of tajwid and makhoriul letters, for the method used is the qiroati method. In contrast to teaching and learning activities, for classes 3 and 4 already use basic books like Islamic boarding schools such as nahwu shorof, alala book, hidayatussibyan book, and then the book akhlaqulil banin. In addition, for the teachers themselves are required to be graduates of Islamic boarding schools or can be graduates of at least S1 education who are dedicated to a background in religious education. With the management of the facilities and infrastructure of the Al-Ikhlâs Madrasah, which always follows existing regulations, by using the LCD projector, the students will not feel bored or even tired, in fact they will be more interested if the learning takes place interspersed with visual videos such as in the subject of Islamic cultural history which explains the summary of the stories of the prophets and apostles and even their companions.

In addition to being required to organize and manage a madrasah institution, the principal is also required to always be updated regarding academic breakthroughs in competitions outside the madrasah held at the sub-district and district levels. Therefore, from

the madrasah itself in selecting students who have intelligence and understanding, they will be directly trained by the asatid and even asatidzah to participate in competitions as a motivation for their students, the results of which will be announced once a year at the haflah akhirussanah event. On the other hand, as a leader, the madrasah principal also needs to regulate the policies made and intended for the asatid-asatidzah and the students. This, of course, the principal has maximized the possibility of policies, problems that arise and how to overcome these problems, and indirectly the madrasah principal has indeed implemented these policies before acting so that the asatid-asatidzah will directly carry out their cooperation without being strictly ordered by their direct superiors.

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